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The
CHRISTIAN CENTURY

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Now or Never for The Church!

By A. L. Warnshuis

The Decentralist at Walden Pond

By Benson Y. Landis

British Youth and the Future

An Editorial

Can a Sick World Get Well?

By Anton T. Boisen

Post-Hitler Is Not Post-War

An Editorial

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In This Issue

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Benson Y. Landis

is associate secretary of the department of research and education of the Federal Council of Churches and a former executive secretary of the American Country Life Association. For three years he served as associate director of rural surveys for the Interchurch World Movement and for the Institute of Social and Religious Research. He has acted as special adviser to the U. S. department of agriculture. Among Dr. Landis' many books are *The Third American Revolution* (1933); *Must the Nation Plan?* (1934), and *A Cooperative Economy* (1943).

Anton T. Boisen

has won a special place among American church leaders by his work as chaplain and psychiatric research worker at the Worcester, Mass., state hospital, where he was stationed for eight years, and at the Elgin, Ill., state hospital. He has also served as a member of the faculty of Chicago Theological Seminary and is the author of *The Exploration of the Inner World.*

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Calendar of Coming Events

June 18-July 20. Inter-American Education Workshop, University of Denver.
June 25-July 13. Workshop in Nursing Education, University of Denver.
July 2-22. Institute of Race Relations, Fisk University, Nashville, Tenn.
July 2-Aug. 10. Workshop and Institute for Community Leaders, Claremont, Cal.
July 3-13. Institute of International Relations, Haverford College, Haverford, Pa.
July 3-13. Institute of International Relations, Whittier College, Whittier, Calif.
July 5-13. Northern Baptist National Ministers' Conference, Green Lake, Wis.
July 8-15. Methodist Conference on Evangelism, Lake Junaluska, N. C.
July 9-21. Industrial Relations Institute for Church Leadership, University of Wisconsin School for Workers, Madison.
July 10-12. W.C.T.U. Conference, Winona Lake, Ind.
July 11-20. Institute of International Relations, State College, Pa.
July 14, 15. Salvation Army Conference, Winona Lake, Ind.
July 15-20. Conference on Evangelism, Winona Lake, Ind.
July 16-20. Conference on American Pacific Relations, Claremont, Cal.
July 18-22. North Carolina Disciples Convention, San Jose.
July 19-26. Oriental Missionary Society, Winona Lake, Ind.
July 22-28. American Association for Jewish Evangelism, Winona Lake, Ind.
July 22-28. Prairie School for Social Advance, Winnipeg, Can.
July 22-28. Young People's Conference, Jacksonville, Ill.
July 22-29. Youth for Christ Conference, Winona Lake, Ind.
July 22-Aug. 1. Chicagoland Laboratory School of Leadership Education, Naperville, Ill.
July 22-Aug. 4. Co-op and Labor Institute, University of Wisconsin, Madison.
July 24-29. South California Disciples Convention, Los Angeles.
July 27-Aug. 4. Northern Baptist Christian Education Workers' Conference, Green Lake, Wis.
July 29-Aug. 4. Prairie School for Social Advance, Saskatoon, Can.
July 29-Aug. 10. Okoboji Bible Conference, Spirit Lake, Ia.
July 29-Aug. 26. Bible Conference, Winona Lake, Ind.
July 30-Aug. 5. Pastors' Institute, University of Chicago.
Aug. 1-7. Methodist Missionary Conference, Lake Junaluska, N. C.
Aug. 1-10. Institute of International Relations, Cazenovia Junior College, Cazenovia, N. Y.
Aug. 1-13. Rodeheaver Sacred Music Conference, Winona Lake, Ind.
Aug. 5. Fellowship Services, Eaton Memorial Church, Toronto; Hobart D. McKeehan, speaker.
Aug. 7-11. North Carolina Friends Yearly Meeting, Guilford College.
Aug. 7-12. Methodist Pastors' Conference, Lake Junaluska, N. C.
Aug. 7-13. Northern Baptist Missions Conference, Green Lake, Wis.
Aug. 8-12. Central Friends Yearly Meeting, Westfield, Ind.
Aug 9-12. Indiana Friends Yearly Meeting, Pendleton.
Aug. 14-19. Wilmington Friends Yearly Meeting, Wilmington, O.
Aug. 15-20. Iowa Friends Yearly Meeting, Whittier.
Aug. 16-19. Illinois Friends Yearly Meeting, McNabb.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

FIRST among national organizations to swing into action after the adjournment of the San Francisco conference, the executive committee of the Federal Council of Churches last week called for speedy ratification by the United States of the United Nations charter.

Federal Council Asks for Charter Ratification

"The charter," said the Federal Council, "offers mankind an important means for the achievement of a just and durable peace. . . . The churches have long held that nations can better serve God's purpose for the world as they are brought into organic relationship with one another for the common weal. The charter signed at San Francisco marks a genuine advance toward this end. . . . We believe it is the clear duty of our government promptly to ratify the charter and thus to assure cooperation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security." The entire text of the Federal Council's statement, which appears on page 818 of this issue, will provide many Christians with a true perspective on the charter and on the contribution which the churches can make toward giving life and moral power to the new world organization. It should be printed in all church bulletins and might profitably be read from pulpits at this critical time while the American people are making up their minds regarding the worth of this new instrument of international cooperation.

Generals Report on German Impotence

STILL the generals come home from Europe to the acclaim they have so well earned from their fellow Americans. Twelve of them landed in a single morning at LaGuardia Field, New York, last week. Later, these twelve generals gave a mass interview to the press, with General Jacob L. Devers, former commander of the 6th army group, as their spokesman. The one point most stressed by General Devers, and concurred in by all the other commanders, was that Germany is "through for a hundred years" as a war-making power. So completely has her military potential been smashed, these generals declared, that she could not possibly become a threat to world peace in less than a century. Long before that time, they prophesied, the industrious inhabitants of Germany, unburdened by the costs both human and financial of an arms program, would work out a "fine future" for their country as a peaceful member of the family of nations. This is as competent professional judgment on Germany as a continuing military threat as is available to the American people. Its effect must be to add to the bewilderment which many Americans feel at the efforts of the army and navy establishments to rush through peacetime conscription. Against what potential enemies must the United States undertake this sudden conversion to permanent militarism? Not against Germany, say General Devers and his fellow generals. Not against Japan, say the enormous forces now gathering for the knockout blow in the Pacific. Certainly not against Britain or France or China. Then against what nation? Who dares answer?

A New Deal at Washington

WITH the appointment of former Justice Byrnes as secretary of state, the Truman administration may be said to have become in actuality Mr. Truman's. All vice-presidents who succeed to the presidency start by announcing that they will make no changes in the cabinet or policies of their predecessor. And all of them promptly proceed to make changes right and left. The only thing that distinguishes Mr. Truman in this regard from Theodore Roosevelt or Calvin Coolidge is that he is making his changes more rapidly than did they. It was clear from the start that Mr. Stettinius would soon be replaced as secretary of state. For one reason, party interests made it imperative that some other figure should fill the post of president-prospective. And for another, Mr. Stettinius had not been chosen to be the kind of secretary of state President Truman wants. Mr. Stettinius was a Roosevelt

secretary. That is to say, he was placed in the state department simply to be an expediter of Mr. Roosevelt's decisions. Mr. Truman wants a secretary who will make the decisions for the state department. Evidently he thinks he has found such a man in Mr. Byrnes, and the country will hope that the event will prove his choice a wise one. At any rate, it is evident that Mr. Truman is forging an executive branch that can work as a team with the legislative. That promises well for the difficult years just ahead. And the country will be glad that Mr. Stettinius, after his fine service at San Francisco, is being given another task where the experience he gained in negotiating the charter may be put to the largest possible service for the good of the nation and of the world.

Why Are We Having a New Liquor Holiday?

THIS MONTH is another "holiday" for the liquor interests. A "holiday" means that the distillers can stop producing industrial alcohol for the war effort and turn all their resources to the manufacture of liquor. This is the third such "holiday" the industry has been granted in eleven months, and it comes at a time when liquor warehouses have between 200 and 300 millions of gallons of hard liquor on hand. It also comes at a time when the nation faces the most acute food crisis of the war, when the need of food in Europe and parts of Asia is so great that government spokesmen declare it must be provided if chaos is to be averted, and when housewives are being told that their home-canning must be seriously curtailed because of lack of sugar. So the liquor industry, which turns good grains and sugar into a product that does nobody any good and hosts of people untold harm, is given the green light to turn from its war service to free and unlimited distilling. Why? Well, various long-winded explanations have been handed out from government quarters, but the American people—even those who like their liquor—are too sophisticated on this matter to be fooled. They know that the real reason is the tremendous power of the liquor interests inside the political machines. Liquor gets favored treatment of this kind because politicians are so often indebted to the liquor industry for support. This is particularly true of the city machines, just now so powerful in Washington. While the power of booze in politics remains, scandals like the present "holiday" will continue.

Dr. Oldham Leaves Editorial Post

IN MANY RESPECTS the most remarkable journalistic development of the war period has been the growth of the *Christian News-Letter* of London to a place of international influence. Started modestly in 1939 as a pocket-sized commentary on the world scene, somewhat after the model of such English news letters as those put out by Commander Stephen King-Hall and the Communist, Claud Cockburn, the *Christian News-Letter* quickly won a world hearing for its brilliant and often profound wrestlings with the deepest problems of morals and political ethics thrown up by the war. Our readers are aware of the number of times The Christian Century has called attention to, and commented on, striking points of view developed in the small London publication. Many hands have contributed to this result, among them conspicuously those of Dr. Temple, the late archbishop of Canterbury. But the enterprise has been from the beginning a projection of the mind and journalistic genius of Dr. Joseph H. Oldham, and his personality has been stamped on every issue. After his years of service as secretary of the International Missionary Council, editor of the *International Review of Missions* and the man who did more than any other to make "Oxford 1937" the milestone in Christian history that it was, Dr. Oldham has reached the summit of his journalistic powers and influence with the *Christian News-Letter*. Now he is stepping aside, henceforth to give his main attention to developing the Christian Frontier Council, the organization which is trying to bring a new evangelistic passion into the approach of British Christians to the public life of Great Britain. He deserves the gratitude of the entire Christian world for the services which he has rendered in his editorial post during the last six years. And his successor, Mrs. Kathleen Bliss, will have the good wishes of all thoughtful Christians as she assumes the unique responsibility which Dr. Oldham has laid down.

The Imperialist State and Church Freedom

CERTAIN church quarters in England betray apprehension at the methods which the British governor of Cyprus is using to insure control of the Orthodox churches on that island. This is the way in which the *Church Times*, weekly organ of the Anglo-catholic wing of the Anglican Church, tells the story: Cyprus has been under British rule since 1878, but there has always been a strong popular sentiment in favor of union with Greece, to which it is tied by blood, religion, culture and geographical propinquity. In 1931 this pro-Greek sentiment mounted into serious riots. Part of the means which the British employed to suppress the trouble was deportation of two of the three Greek Orthodox metropolitans. When the Archbishop of Cyprus died in 1933 the British refused to allow the banished ecclesiastics to return to vote with the other metropolitan for a new head of the Cyprian church. In 1937, however, the banished metropolitans gave their proxies to representatives acceptable to the British, and it seemed as though the election was about to take place. But the governor stepped in with two decrees, of which the first made it impossible for either of the banished clerics to be elected archbishop and the second gave the governor power of veto over any election. All efforts to move the British colonial office to rescind these actions have failed. In other words, in the tense situation now existing in the eastern Mediterranean the colonial office in London insists on keeping control over what is supposed to be an independent branch of a church of Christ. Imperialism is always likely to show its hand in this fashion when political questions in colonial areas become acute. Witness the pledge required of American

missionary societies working in India. It is hardly to be wondered at, however, that this latest revelation of the essential antagonism between Christian liberty and imperialism should have disturbed British Christians, coming as it does in such ironic juxtaposition to a war for the Four Freedoms—among them freedom of religion.

The Underground Is Taking Over

HOLLAND has a new cabinet, led by Professor Willem Schermerhorn as premier. Considered simply as a report of a change in one of the smaller European governments, this announcement of Dr. Schermerhorn's rise to office may not seem an event of world importance. Yet it is important, and fully as much so for other peoples as for the Dutch. Why? Because Holland is as stable, as conservative, as unlikely to plunge blindly into political adventures as any European nation that has survived the war. And Dr. Schermerhorn is a representative of that new element in European life—the underground. Before the war Dr. Schermerhorn was simply a geologist and cartographer who occupied an honorable but hardly conspicuous post as an assistant professor at the University of Delft. Now he emerges as the head of Holland's first postwar government, solely because of the leadership he assumed in resisting the German occupation. And in his cabinet he gives eleven out of the fourteen posts to other former members of the underground. Holland, in other words, is now in the hands of a totally new political element—young men who no more than a year ago lived in peril of their lives. The same thing has happened in Italy, where the political crisis has been assuaged, if not permanently solved, by the formation of a government under Ferruccio Parri as premier. Parri, another political neophyte, attained his leadership as the "General Maurizio" who led the Partisans of northern Italy against the Germans and Mussolini's final effort to maintain a fascist government. The rise of Schermerhorn and Parri is an indication of what is going to happen to political governments all over Europe. It is also something for the churches to mark and inwardly digest. The churches of Europe, likewise, will soon know a new generation of leaders. They will be men of a new type; men who have passed through the discipline of the underground; men of action. Church life may undergo a strange metamorphosis in their hands.

Southern Senators Play with Fire

NOTHING could more starkly reveal the depth of the race problem in this nation than the speeches which several senators from the south made on the floor of the Senate last week. All that was before the Senate was a proposal to grant the Fair Employment Practices Committee funds for another year of work. The bill to create a permanent FEPC had already been shelved, and probably killed, despite the efforts of President Truman in its behalf and despite the promises given Negro voters during the recent campaign. But the Senate was debating whether to give the FEPC a sharply reduced amount in order to carry on some activity during the critical year ahead, rather than abruptly to wind up all efforts to help Negroes find jobs in war work. Some southern senators, however, attacked this modest proposal with a ferociousness which suggested that they feared it masked a social revolution. One indulged in atrocity stories as to the way in which French Senegalese troops had mistreated German girls. And another cried that Negro troops fighting in the United States army had been "an utter and abysmal failure." Presumably Senator Eastland had the record of the 92nd division in Italy in mind, and we have seen contradictory reports from war department officials and army officers on that matter. The charge, however, was leveled against all Negro troops. This despite the fact that glowing tributes have been paid other Negro troops by commanders in other areas, and that there have been isolated instances of performances by white troops as bad as anything charged against the 92nd. The sort of wild talk indulged in by these southern senators is going to breed resentment in every camp of Negro troops in the United States army, and presently a good many hundred thousand Negro veterans are coming home who do not intend to take disparagements of this kind lying down. If southern politicians are not willing to debate on a higher level than they revealed in Washington last week such an issue as that of helping our Negro citizens to earn a livelihood, then they are heading straight for trouble, and in their irresponsible pursuit of votes they are carrying the whole country with them.

In Justice to Springfield

A LONG, well documented and temperate letter from Clarence I. Chatto, curriculum specialist of the public schools of Springfield, Massachusetts, takes exception to statements which appeared in an editorial paragraph in these columns for May 30. As stated in that paragraph, its charges regarding the persistence of racial prejudice in Springfield were taken from the *Catholic Worker,* a source which had hitherto proved reliable. On the basis of Mr. Chatto's letter, however, we conclude that the *Catholic Worker,* even though it was quoting from a Springfield paper, was giving circulation to allegations which will not stand up under careful scrutiny. Thus, the Springfield central council of trade unions did not pass a motion which prevented the WRA from bringing Japanese-Americans to Springfield. It rejected a motion protesting "the infiltration of Japanese-American people in this area," and instead passed a motion protesting "the mass settlement of any minority groups in our community." The effect may have been about the same, but the actual motion passed was not what we said it was. The Springfield schools, it also seems clear, are working hard to overcome racial antagonisms. One of the latest developments to prove the sincerity of their efforts has been the appointment of Miss Rebecca Johnson, a Negro, as assistant principal of the largest elementary school—a school in which there are no Negro children. Judging from Mr. Chatto's letter, and others received from Springfield, this has been another case in which an earnest attempt to do a sound piece of work in the field of racial relationships has been embarrassed by our American propensity to indulge in

unlimited ballyhoo. We regret any misunderstanding which may have been caused by our paragraph, and trust that the people of Springfield will continue to give their schools the support they deserve in this valuable enterprise.

Post-Hitler Is Not Post-War

AS NOTED elsewhere in this issue, Dr. J. H. Oldham has just laid down the editorship of the *Christian News-Letter* of London. The new editor, in an introductory note, explains why the change was made at this time by saying that this thoughtful English publication is "entering on a new stage and addressing itself to the issues which confront Christians in the postwar world." Such a purpose is occasion for rejoicing, unless the expression used by the new editor is to be regarded as revelation of a belief that the postwar world is here. There is, we have been informed, a widespread disposition in Britain to regard the war as over and the postwar period as having dawned. It is easy to understand why many Englishmen may feel that way about it. But the same tendency can be discerned in certain American quarters. Is not Hitler vanquished? Is not the outcome of the war in the Pacific determined? Have we not had San Francisco? Therefore, we enter the postwar world!

Unfortunately, we haven't entered and we are not likely soon to do so. We may be approaching the portals of the postwar world, but that is as far as we have gone. And so far as planning for it is concerned, we are still so ignorant of what its nature in many vital respects is going to be that it is impossible to do much planning except in the most tentative fashion. It is true that certain European demagogue-tyrants have been overthrown, that Allied armies occupy those portions of Europe and Africa over which these despots formerly held sway, and that the Japanese are fighting a hopeless—though it still may prove a long—battle. It is true that certain plans for a new league to function after the war have been adopted at San Francisco. But it is by no means certain that there will be a world situation after the firing stops in which these plans can be successfully carried into effect. Post-Hitler does not mean postwar.

We do not yet have much idea as to the nature of the postwar political world. We are fairly sure of only one thing about it—that its character will be formed primarily by the relations between the United States and Russia. That has come to be widely accepted as so obvious that all important thinking on postwar political problems starts from there. If the United States and Russia can learn to get along together and to stay at peace with each other, then a hopefully wide range of possibilities in postwar international developments comes within view. If the United States and Russia fall into a state of mutual suspicion, intrigue against each other, seem to be headed toward an eventual clash, then the postwar world will be of an entirely different and terrifying kind.

What many do not seem to realize, in this country as well as in Great Britain, is that this question of relations between Russia and the United States will be settled in the Far East. And this does not mean that American friendship for Russia depends to any large degree on whether Russia enters the war against Japan. That has become a relatively minor issue; there are many Americans who, with Japan doomed to eventual defeat, would rather see the forces of the United States finish the job without more help from other nations than is now available. But when the peace conference dealing with the liquidation of the Pacific war meets, and when the United States and the Soviet Union after that conference settle down to determine what their relations and attitudes vis-à-vis China are to be, then the issue will be settled as to the outlook for American-Russian relations. No decisions that are likely to come up in Europe will have a tenth of the influence on the long-range relationships of the U.S.A. and the U.S.S.R. that the settlements in the Far East will have. But the decisions concerning these issues, which will go so far to fix the nature of the postwar political world, are still hidden from all eyes. We can guess what they may be. We can pray for what they should be. But we do not know.

Just as we do not know the nature of the postwar political world, so we do not know its moral nature. And this likewise is still hidden because we cannot yet see what the moral climate of the Orient is going to be after the war. Dr. Warnshuis, in his article in this issue, points out that the nature of the postwar moral climate in Europe is still a mystery, with disillusionment and despair driving vast numbers into nihilism. That is a sufficiently disturbing prospect. When to it is added the question as to how the masses of Asia will react to the decisions of the San Francisco conference and to the decisions presently to be made at the Pacific peace table, the inscrutable nature of the postwar moral world becomes clear.

Frankly, we acknowledge the gravest concern as to the postwar moral attitudes of Asiatic peoples toward the West. Apparently, many millions of these peoples will be returned to colonial status without much, if any, physical resistance on their part. That, however, does not touch the problem of what they are thinking, or of their readiness to accept the West as a future source of moral enlightenment and leadership. When we think of the contrast between the promises of the Atlantic Charter—"they respect the right of all peoples to choose the form of government under which they live"—and of President Roosevelt—"the Atlantic Charter applies not only to the parts of the world that border the Atlantic but to the whole world"—and the restoration and extension of imperialism that may actually come out of the war in the East, we wonder whether the most important factor in the postwar moral world may not prove to be the flaming moral indignation of Asia's billion. Again, this is something as to which we can speculate and pray. But until the actual outcome of the Pacific war has been determined, for the rest of Asia and the islands as well as for Japan, we cannot know.

It is something new in modern history to have the nature of the world so largely decided by what takes place in the Orient. However, that will be true of the postwar world. Politically and morally it will be conditioned far

more by what takes place after Japan is defeated than by anything that has attended the defeat of Hitler and Mussolini. Not until these decisions in the East have been irrevocably taken will we enter the postwar world. In simple fact, not until these decisions have been taken will we be able to see with clarity what the nature of that world will be.

British Youth and the Future

WHEN a Christian student magazine discusses the attitude of youth toward the future in a country like Great Britain under the title, "Dark Side of Britain," that is worth thinking about. Yet that is precisely what the *Intercollegian* has done in its current issue. An article by the Scottish secretary of the Student Christian Movement, Alexander Miller, argues that student attitudes in the British Isles afford little basis for anything save a pessimistic view as to tomorrow's prospects. If this student monthly had reported torpor, exhaustion, disillusionment and world weariness among the youth of Germany, or of Italy, or of France, or of almost any of the Balkan or Baltic states, one might have read the report with regret, but hardly with surprise. To find a competent observer, who has unusual opportunities for investigating, reporting the youth of victorious Britain in such a mood is disturbing in the highest degree.

If Mr. Miller is correct, today's British student world may be divided into three parts. Two comparatively small groups, one Communist in loyalty and one whose Christian outlook is frequently joined with a pacifist and a back-to-the-land emphasis, give evidence of hope for the future. But the great central mass of students is pictured as inert, indifferent, living on a day-to-day basis. "The majority," writes Mr. Miller, "feel that events are out of hand. They feel that our generation is in the grip of gigantic forces whose nature no man can understand and which are beyond the power of men to control. The future of society is being shaped by influences impersonal and daemonic, so that intelligent decision is impossible or meaningless, for it can have no constructive effect."

What happens to young people who think in this fashion? Let Mr. Miller answer:

> That sense of overmastering "fate" is completely shattering to personal and group initiative. It takes the stuffing out of voluntary societies of every kind, and creates for the majority a numbness of mind and soul, a sense of social helplessness and sheer frustration. They tend more and more to concentrate on their own personal future, on that narrow range of choices which are within their own personal control. They take exams, they fall in love, they marry, they try for a temporary niche of security like a man on a sinking ship who shuts himself in his six-by-six cabin in order to hold to the illusion of safety for just five minutes more.

Over against this portent of a declining Britain, this leader of the Student Christian Movement sketches the activities of the minority groups in whom he discerns a will to attempt to control the morrow. The first, the Christian group, finds its core among conscientious objectors. There have been about 60,000 of these. Many of them have been given alternative service on the land during the war. Perhaps that helps to account for their interest in and development of self-sustaining rural communities, of which there are now more than a hundred. Their attitude toward religion varies all the way from close relations with the various churches to a mysticism stemming out of Aldous Huxley and Gerald Heard. Their prophet is Middleton Murry.

Because of their belief that "the present industrial order irrevocably makes for war and totalitarianism," Mr. Miller describes these students as holding that the mass of society will go its way until the world has become "a desert, or a prison camp if we go the Soviet way." Against that day they are forming their communities, "based on free cooperation," as "the seedbeds of a new and cooperative order." The hope for the future which they represent is closely parallel, as Mr. Miller sees, to the hope which the monasteries represented for the Europe of the Dark Ages.

The other minority which represents faith in the future among Britain's students is Communist. Mr. Miller points out the interesting, if irrelevant, fact that according to latest reports the membership of the Communist party in England is almost exactly the same as the number of enrolled conscientious objectors. But to him "the curious thing is that the pacifists and the Communists, while they tend each to yell at the other as the arch-enemy, are in fact very much the same kind of people." He dares to hope that at some future time through "a new alignment of social and political forces" these two groups may work out an alliance, "even if they have to forge a new political instrument to do it."

How much genuine hope for Britain's future can be extracted from such a report? Not much, we fear. If it be granted that Mr. Miller's description of the present situation is substantially accurate, then it is hard to see much chance that either minority, moving in the directions he outlines, can penetrate or permeate the stagnant majority with its ideals or its program. More likely than any such union of energies as Mr. Miller dreams of would be an intensification of polemic warfare until it absorbed most of the force either minority may now possess. The contribution that such a student generation as Mr. Miller knows will make to the revival and enlargement of the British way of life does not seem likely to be great. Yet as one ponders this "dark side of Britain," one wonders whether an equally candid and competent analysis of the present student generation in this country would yield a happier forecast for America.

Can Sub-Committees Write Literature?

EDITOR THE CHRISTIAN CENTURY:

SIR: "Gentlemen," said the chairman, "we have gone as far as we can profitably go. We have reached conclusions of an important, and I might even say historic

character. It seems the best course now to remit the drafts and the memoranda to a sub-committee, leaving to them, as we confidently can, the task of giving them an expression not unworthy of them."

Will they? Can they? Can committees write literature? The answer "No!" is growled from every age and every tongue. Can sub-committees? The answer is not so emphatic, but it is still "No!"

There is no more pitiable sight in the assemblies of mankind than the large board considering the preparation, sentence by sentence, of an Appeal, or a Challenge, or a Defense to be issued to the world. Very commonly they de-pith it. I am not sure that there is such a word, but there ought to be. The pith is taken from it; the virtue is gone out of it; it remains perhaps a grammatical document free from split infinitives and the use of "and which" and other such defects, if there are any more, but be the cause never so glorious, an assembly will not give it free course.

Presumably a small and select sub-committee might do better. They have been chosen because they are esteemed for their knowledge of letters. They have been known to use very severe language about the slipshod style of certain preachers and writers. But even the "subs" have not proved in experience to have the power of writing in such accord of thought and emotion that they are not a group but one mighty man whose pen is greater than any sword.

Sensible sub-committees never even try to write with a cooperative pen. They think, they talk, they pray together and they reach a certain unity of spirit. Then they choose one of their number, send him out of the room, and wait for his return with the word true to their mind and worthy to show it forth to the world. The writing is one man's job. Remember Thomas Jefferson and the Declaration!

But what of the 1611 version of the Holy Scriptures? Was not that the work of a company of translators? It was, but they were not beginning with a blank sheet; they had others who had labored, and they entered into the labors of Wyclif and Tyndale and others. Besides, do we know how they wrote that incomparable English? I have always suspected that Bishop Reynolds, to whom we owe that most beautiful prayer, the General Thanksgiving, had more to do with that version than one man's part. It must not be forgotten that in 1611 the English spoke a language both grave and musical and throbbing with new life. Anyhow, if they were an exception, there were reasons for it.

I should be obliged to you, sir, if you would pass on to your friends who preside over assemblies, and even sub-committees, the suggestion that they should speak on this wise to their members when they have reached agreement: "Now, gentlemen, I suggest we do not attempt to put our agreement into words. We have too many styles of writing, too many tastes, too many models, and all are good. One of you writes like Gibbon; another like Emerson; another

> has learned it all from Ruskin,
> Author of *The Stones of Venice.*

I suggest we ask young John Bunyan to take the substance and bring it back to us in his own style. . . ."

"Come, come, Quintus," you answer. "You are forgetting that John Bunyan is no longer at our service. Even you must have some respect for chronology."

"Is he not?" I ask. "Well, never mind. It may be so, but perhaps his style goes marching on. You will agree that a committee could never have written *The Pilgrim's Progress,* and that the fine editorials you read in contemporary journals were not written by editorial committees. Such may think together, but they cannot write together. And, returning to John Bunyan, do you remember how a great critic once said that he might have been the first of the English novelists? And what a writer of editorials!"

Ever yours,

QUINTUS QUIZ.

VERSE

Ivory Tower

AM I an abbot in a modern abbey?
Through casement windows I look out and see
The sky.
How radiant, how inviting heaven can be!
And I?
My mind is growing numb, my spirit flabby.

Forsythia sheds her stars beneath the sun,
The tulip drops her ruby-tinted chalice;
And I?
I say, with unpremeditated malice:
Good riddance to it all and everyone.

I'll ask a saint who knows the mind of God
Why beauty should contrive to dull the wit;
And since
Forsythia makes me insolent to it
Why I should wince
At earth's adroit, ingratiating prod.

EDWIN MCNEILL POTEAT.

Refuge

SUDDENLY, one, the beaten down and broken,
Escaped all human misery, being dead,
Beyond the want of shelter or of bread,
Beyond the reach of blows or curses spoken.
Suddenly, he wore raiment of the spirit
Clothed in a dignity beyond defeat,
This ragged, furtive creature of the street,
Knowing the vast unknown that kings inherit!

JANET NORRIS BANGS.

Now or Never for the Church!

By A. L. Warnshuis

WHEN I returned from Europe at the end of last year, I dared not repeat the most amazing of the stories I had heard from the many church leaders with whom I had had contact on the Continent. France was at that time still a military zone. Norway, Denmark and part of Holland were still in the hands of the Germans, who were becoming more vengeful hourly as they saw their doom approaching. The Battle of the Bulge had eliminated any sense of security that would warrant risking confidences concerning people in the liberated areas. To mention names and activities of persons even in areas of reasonable safety might result in torture or extermination for relatives engaged in "forced labor" within the Reich.

To have described at that time methods and techniques of resistance being employed by the Christian youth of all countries, with the knowledge and often the active cooperation of the church, would have been to render those techniques useless. But now there is no reason for longer withholding the things I learned on my mission to the Christian churches of western Europe.

Now It Can Be Told

I was told of Protestant youth camps which were actually sabotage training schools. I heard that the names of Dutch and Danish Protestant pastors were impressed upon the minds of every American flying over those territories, for if they were forced down behind the enemy lines these pastors would hide and save them. And there was the story of how the forgeable documents—ration books and passports—which saved many a refugee life were secured. They were stolen in quantities—by 1944 they were stealing 250,000 at a time—from an issuing office, a different office each month. The cost was the lives of the nazi civil service officers in charge at the moment of the raid. The raiders dared not let them live to report the method. Ministers and theological students were among the raiders.

Assassination was part of the horrible necessity. To assassinate a nazi leader would do as much toward the victory of liberty over nazism as killing many German soldiers. The Christian underground worker could not dodge this responsibility—he dared not leave it to another with presumably a "less tender" conscience. He did his part. But it made him miserably unhappy. In the churches the young people's groups discussed long and seriously the moral implications of the things they were doing. They turned to the pastor for leadership.

When decree summoned young men, 18 to 23, to enlist in the slave labor battalions, they came to the pastors for advice. The advice to decline to enroll had to be implemented by providing hiding places and ration books and support for their families. Pastors told of preaching while three Gestapo agents sat in front seats typing every word spoken from the pulpit. The clicking of the typewriters punctuated even the prayers.

A young Dutch minister and his wife, whom I have mentioned as telling me their story one evening in Switzerland, were Pastor and Mrs. J. C. Hoekendijk of Leiden. They have, more recently, been here in the United States. They can tell now, openly, how they were personally responsible for saving the lives of 450 Jewish children. Most of these children were placed with Dutch families in Holland who risked their lives to give them hiding and shared their meagerly rationed food with them.

Recovering a Forgotten Christianity

This is part of the background against which the church of Europe has battled out a new concept of its destiny and mission and the meaning of salvation. In the extremity of their physical tribulations and moral problems the people have turned to the church and the Scriptures, and have found there a vigorous, crusading ethic and a demanding moral imperative that challenges every fiber of their existence. They had forgotten that Christianity was like that.

Marxian materialism—there you had "reality"! A Bismarckian concept of the state embodied power and authority. Freud had explored the inner recesses of man's mental processes. And the church stood apart in a rather wistful otherworldly superiority, while the forces of catastrophe spiraled into an awful cyclone of destruction. Yet when that cyclone had spent itself . . . there stood the Man of Galilee. And he was still saying, "Come unto me all ye who labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me . . . for my yoke is easy and my burden is light."

Perhaps Christians everywhere had been misinterpreting those last words. Perhaps we are still taking them, here in America, to mean that the moral demands upon the individual Christian are a thing to be shrugged off lightly, as one might lay a Sunday hat back on the closet shelf after returning from church on Sunday morning. No, being a Christian is a demanding challenge and a full-time job. Christ asks for complete allegiance. For the true Christian each word and each act must pass the censorship of the Christian ethic. Yet how gentle indeed would be the burden of that allegiance as compared to the havoc which the nazi overlords have brought upon the world.

Can American Christians Learn?

But how can we Christians in America learn that? Must we go heedlessly on till some great catastrophe forces us to our knees? Or are we willing voluntarily to take upon ourselves, as Christians, our share of the suffering of our brethren overseas? The New Testament imperative is plain enough: "Bear ye one another's burdens and so fulfill the law of Christ." But if I interpret it aright, the thing that is being called for is not a dribble of extra pennies.

There is no doubt that many in Europe have rediscovered the church. They have had a vision of what the Church Universal can and ought to be. They are anxious that the church shall maintain the position of leadership

which it has assumed as a principal factor in the resistance movement. But youth is impatient, and it declares rightly that the need for leadership is *now*. In the flux of this year, the basic pattern by which individual lives and national destinies are to be determined will become apparent. The church has its chance to be central in that pattern. If we do not put *everything* into the strengthening of the church's hands for the task, we shall have only ourselves to blame if other hands seize the reins and other ideologies capture the imagination of youth and guide the destinies of mankind in other than Christian paths.

The churches in Europe confront now not dogmatic Marxian communism, which was a prewar danger and a bogey of German propaganda. Now it is nihilism that challenges them. Who will move in to occupy the emptied minds and hearts in chaotic Europe?

The Time is Now

The urgency of the matter is the first thing I want to emphasize. "Once to every man and nation comes the moment to decide." I believe that history will look upon *this year* as the moment of destiny for the Christian church. May God move our hearts that we do not fail. Most of the great denominations have been planning their postwar reconstruction programs in terms of three to five years. The united, interdenominational program of the Church Committee on Overseas Relief and Reconstruction—a program in which all denominations participate—has set an $18,992,500 goal for a four-year period. But in practically all this planning it is recognized that 1945-46 will be the peak year of need so far as Europe is concerned. Working budgets of overseas service agencies confirm this judgment. So does common sense.

The churches of Europe have strained every resource to play their heroic part during the past few years. Their buildings have been destroyed, their personnel depleted, many of their channels for service abolished. Yet there is now suddenly cast upon them the burden of rechanneling into constructive endeavor the unbridled enthusiasms of the "underground" youth or the distorted devotions of the *Hitler Jugend;* the opportunity to serve the returning service man or deported laborer or returning refugee in all the trying adjustments to a postwar existence; the chance to have a part in the re-creating of family ties and community relationships on a Christian basis. None of these things can wait. The new world is in process of creation. If we insist on the prerogative of an ecclesiastical lag, we are simply going to miss the boat.

United Effort Required

The second thing is that we must do this thing together. If the United Nations can learn to work together surely we of the church can, and that without jeopardy to any denominational sovereignty. The plan set up for clearance of the requests of churches needing help—through their own national Christian councils and then through the department of reconstruction of the World Council of Churches—allows plenty of scope for "family" loyalties between churches of the same denominations in giving and receiving countries, assures distribution of help on the basis of need, and at the same time eliminates the possibility of competitive practices which have sometimes brought Protestantism into such disrepute and antagonized potential Christians.

Finally, we of America, whose churches have suffered no wreckage, whose theological schools have functioned throughout the war, who have known no shortage of Bibles—we must help our Christian brothers overseas to an extent that reflects more than a casual sympathy for their calamity and need. We are not going to find our own souls unless we take this matter far more seriouly than we have done up to the present time. The pearl of great price was not to be had for a few stray pennies.

The Baptist churches in England have launched a campaign for a reconstruction fund of $600,000—one-third for the churches on the European continent, and two-thirds for the rebuilding of their own blitzed churches.

Who among us has given to the point where our own suffering became comparable to that of those to whom we gave? Yet we are all "one in Christ." We must find salvation together. Perhaps as we in America give of our material wealth to meet our brothers' needs we may, by thus taking their burdens upon ourselves, be granted the privilege of seeing something of the vision that through suffering has been theirs. And we can go forward toward the building of the Church Universal.

The Decentralist at Walden Pond

By Benson Y. Landis

IT WAS on the 4th of July, 1845, that Henry David Thoreau moved from Concord, Massachusetts, to Walden Pond into the hut he had built with his own hands. The squatter at Walden stayed there a little less than two and a half years. When he came to describe his sojourn in the wilderness, in *Walden,* published in 1854, he entitled the first chapter "Economy." It is by far the longest in the book, and in one edition runs to 87 pages.

Thoreau says he wrote the book in large part because "very particular inquiries" had been made by fellow townsmen concerning his "mode of life" in the woods. "Some have asked what I got to eat; if I did not feel lonesome; if I was not afraid; and the like. Others have been curious to learn what portion of my income I devoted to charitable purposes; and some, who have large families, how many poor children I maintained."

Thoreau, the decentralist, then details his mode of life at Walden. He felt the inquiries of some of the people in the famous town "very natural and pertinent," even though there were those who regarded the questions as "impertinent." He records that he earned his living mainly by the labor of his hands, but also that the Walden experiment was only a part of a larger pattern of living. This was but one of the unconventional author's answers to the builders of the machines and the railroads—the

people, he said, who were distinguished for their use of improved means to an unimproved end.

The tract of land around Walden Pond comprised eleven acres, mostly in pine and hickory trees, and had once sold for $8.80 an acre. But at least two acres and a half could be cultivated, after Thoreau had pulled out several cords of rotted stumps. He planted beans, corn, peas, turnips and potatoes. The farmer at Walden records that the circles of virgin mold formerly around the stumps were "easily distinguishable through the summer by the greater luxuriance of the beans there."

The Simple Life

Ostensibly for the inquisitive Concord neighbors, Thoreau published his crude cost accountings. The material he purchased for the shack ran to $28.12½. A few items he held were "too high." The cost accountings for food produced and purchased are interesting. He hoped that his operation of the arable land might net him $10 or $12; at least he wished to raise this sum by "some honest and agreeable method." The first summer he received $23.44 for produce sold, and made outlays for costs of production of $14.72½; the net income was thus $8.71½. He asserted that this result was relatively better than for farmers generally in the vicinity. In 1846 the return was still better, he says.

He adds the frank admission that he purchased some food. He says he would not have publicized this "guilt" if he did not know that most of his readers were equally "guilty" in their practice of living. "Yes, I did eat $8.74 all told," he says. But the deeds of his readers "would look no better in print."

The story of the Walden economy was addressed to some extent to the students of Thoreau's day. In one of his spicy references to institutional life at Cambridge, he claims to have demonstrated at Walden that one could acquire shelter for a whole lifetime for no more than Harvard demanded as a year's rent for a room. The hut had cost $28.12½. Harvard charged $30 a year for room rent, even though the university had built 32 rooms at one time side by side.

Thoreau learned how to bake bread at Walden. He records that he made a thorough study of the art. At first he baked old-time hoecake with pure Indian meal and salt. Later he found a mixture of rye flour and Indian meal more satisfactory. He also noted the beginnings of the price and market regime in agriculture. The farmers thereabouts were buying flour for their bread, and selling corn and rye. The exponent of the productive home criticized them severely.

The Productive Home

Today the tiny school of decentralists, crying in the wilderness, points to the productive homestead as an essential cornerstone of its movement. The squatter at Walden in his miniature productive home uttered and demonstrated many of the essential doctrines of this group. For he tried to show how a good life could be maintained with a minimum of participation in the price and market economy. He was illustrating one method whereby an independent man could assure himself of a large degree of security and at the same time devote himself to the things of the spirit.

By his sojourn at Walden, Thoreau filed an early dissent from the commercial civilization which was already gathering power and scope. He saw man acquiring new controls over nature, but he did not see man growing in the process. He concluded that absorption in commercialism was interfering with the search for the true values. He was pointing, he thought, to a way of sustaining life so that spiritual values might be developed.

Today the decentralists ask that technology be so arranged and controlled as to assist the family and the productive homestead, not destroy them, as seems thus far to have been the trend. They plead for small machines and boldly allege that on the basis of cost small machines can compete with big ones. They maintain that the human costs of industrialization and commercialism have been so great that it is time for an about-face toward something truly human. Thus the economic teachings of the squatter on a few acres near the woods have surprisingly current value.

Political and Spiritual Results

The Walden experience had political and spiritual aspects closely related to its economics. In 1846, while at Walden, Thoreau was thrown into jail for non-payment of his poll tax. He admits in his well known essay, "Civil Disobedience," which appeared in 1849, that he had not paid the tax for six years. He records the night in jail and says he was released because a relative "interfered" and paid the tax.

Thoreau went from jail to picking berries, but the entries in the journal show that the outline for "Civil Disobedience" was forming in his mind. Largely forgotten by the Western world for many years, the essay was read by Mohandas Gandhi in 1907 and has been something of a handbook in India ever since. One of its main pleas is for a government devoted to establishing the rights of man.

Spiritual insights are well sprinkled throughout the detailed descriptions of the mode of life at Walden: "Why should we be in such desperate haste to succeed, and in such desperate enterprises? . . . If the condition of things which we were made for is not yet, what were any reality which we can substitute? . . . The setting sun is reflected from the windows of the almshouse as brightly as from the rich man's abode; the snow melts before its door as early in the spring. . . . No man loses ever on a lower level by magnanimity on a higher. . . . Only that day dawns to which we are awake. There is more day to dawn. The sun is but a morning star."

And the conclusion contains this as a sort of parting shot: "Sell your clothes and keep your thoughts. God will see that you do not want society."

Wayward

SEEING him wander from the trodden track,
His kindred sighed in shame, and called him back,
Not knowing how he roamed, beyond his time,
Where on the peaks tomorrow's kings would climb.

STANTON A. COBLENTZ.

Can a Sick World Get Well?

By Anton T. Boisen

WHAT can we predict regarding the outcome of the momentous crisis through which we are passing and regarding the future of our Christian civilization? What is the probability that we will recognize and in some measure correct the deep-seated evils of which the war is merely a symptom? What hope is there of a compelling vision which will grip the hearts and consciences of men, of a vitalizing faith which will unite them in a struggle to achieve the world that ought to be? To answer such questions is no easy task. It seems presumptuous even to attempt it. Yet it may be worth while to consider the consequences which are likely to result from certain conditions in the light of observations I have made of personal and social crisis.

Religion in Crises

Our starting point may be found in the proposition that crisis experiences are frequently associated with religious quickening and that war is a social crisis of the first magnitude. The assertion that crisis situations and religious experience are commonly associated can be readily substantiated. We see it in the normal development of individuals. Coming of age, getting married, the birth of children, bereavement and death are experiences which few can escape who live out a well rounded life, and these experiences are often turning points in religious development. The man who ordinarily goes his way somewhat carelessly, occupied with his daily work, with the sports page or the movie offerings, doing little serious thinking, may at such times have his eyes opened to unsuspected possibilities and be led to accept for himself a role which completely changes his course in life. The significance of these normal crises is recognized in organized religion of whatever variety and for each of them in every culture we find appropriate ceremonies.

In the mental hospital we see crisis experiences in their acuter forms. Most of the patients who come in each year are not sick physically. The symptoms which lead to their commitment are best explained in terms of a difficult life situation, and the different types of non-organic mental illness are best regarded as reactions to such difficulties.

Religious Concern a Favorable Sign

Now these reactions are of various types, some of them malignant and some benign. There are those who in the face of accumulating difficulties show little fighting spirit. They withdraw from reality into a world of wishful make-believe. Such patients seldom recover. Their end is usually progressive disintegration. Others show fight. They refuse to admit defeat or error. They blame others for their shortcomings. They magnify their own virtues and their own importance. They maintain their self-respect by means of delusional misinterpretation. Such persons do not as a rule disintegrate, but they seldom recover.

There are also those who become aware of their danger —persons who become depressed, perhaps to the point of stupor, and persons who become excited and agitated and think the weight of the world is resting upon their small shoulders. From the standpoint of our problem it is important to note that where the first two reaction types seldom recover, the depressed or excited patient often gets well. It is furthermore important to note that whereas in the first two reaction types there is seldom any religious concern, the depressed or excited patient is usually much concerned about religion. For him it is often a matter of life and death.

This means that religious concern tends to be associated with the benign and not with the malignant reactions. It follows also that the acute disturbances in which the patient becomes aware of his danger and blames himself rather than others for his difficulties are not to be regarded as evils. They are rather attempts at cure and as such comparable to fever or inflammation in the body. The acute crisis experiences thus tend either to make or to break. They make for change, for the better or for the worse. The chances of a constructive outcome are best measured by the moral assets which are present and by the relative freedom from malignant tendencies such as perverse pleasure-taking and the tendency to hate and blame others for one's difficulties.

The same principles seem to hold also in social crises.

Reactions in an Economic Crisis

A striking feature of the recent economic crisis was the prominence of benign rather than of malignant reactions. There was no widespread social agitation, neither was there any demonstrable increase in mental illness. On the other hand there was a rapid growth in the Holiness sects among those classes upon whom the strains fell most heavily. The same thing has been true of other periods of economic distress. The revivalistic movement of the early nineteenth century began among the impoverished people of the Ohio valley who had been driven out of the south by competition with slave labor and the cotton gin. The Wesleyan movement of the eighteenth century began in a time of economic dislocation. The Anabaptist movement of the Reformation period began among the underprivileged, and Christianity itself began among the underprivileged classes of a subject people.

We may conclude that in time of economic distress large numbers of people react in accordance with the Christian principles in which they have been reared. Instead of blaming others and seeking to reform the social order they take stock of their own shortcomings and, as they think and feel intensely about the things that matter most, religion comes alive for them. Their diagnosis may not be correct but the reaction is a benign one.

In the case of war, however, the reaction is of the malignant rather than of the benign variety. Although war is social crisis on a gigantic scale, it is difficult to find any important religious movements which have grown out of a war situation. The explanation seems clear. The

hatred and bitterness which war evokes are fighting attitudes that serve to maintain the integrity of the personality or the group, but they block the solution of the real problems and the attainment of the broader perspective with which true religion is concerned. There is a marked tendency to think in terms of black and white, to magnify the motes in the eyes of the enemy and to ignore the beams which obscure our own vision. In consequence the diagnosis is incorrect and the real evils, common to us all, remain uncorrected.

A False Alignment

War, moreover, means from the standpoint of true religion a false alignment. When war comes we see Christian people lined up with non-Christians fighting against other good Christians who are likewise lined up with pagans and criminals. The situation is neatly expressed in some remarks by a Negro preacher which I picked up in a Pentecostal meeting twenty years ago. After derogatory remarks concerning education and educated people, in which he suggested that the present-day counterparts of the Pharisees and Sadducees were to be found in Yale and Harvard men, he proceeded:

> What did we see in the last war? Priests and ministers on both sides standing up and asking God to kill the other side. And they was educated men! German priests and ministers asking God to kill Englishmen and Frenchmen and Americans; and French and English and American priests and ministers asking God to kill Germans. What was God to do? And they was educated men!
>
> You see the trouble is today that every dog is after his own tail. The Irish is stuck on hisself. The white man he look out for hisself and the black man for hisself. And the Japanese, he stick out his chest and look out for hisself. Education does not keep people from being fools.

The Negro preacher's point was well taken. When war comes, the army becomes dominant; and the army is a continuing body with traditions, beliefs and attitudes of its own, all based upon the requirements of war. Its virtues are not the civilian virtues. Its culture is quite at variance with the requirements of Christianity and of democracy. And with the free rein which is given to the emotions of hatred and of vengeance, the Christian God has little chance when war comes.

Why the Prophets Were Right

But war is not necessarily dissociated from religious quickening. In the case of the Hebrew prophetic religion we have an instance, perhaps unique in history, in which the leaders of a defeated and humiliated people blamed themselves rather than their enemies and looked for the evils in their own back yards. Their diagnosis may not have been wholly correct but the reaction was nonetheless benign, and through the searchings of heart that resulted, there came the spiritualization of the old nationalistic hope in the deep insight of Second Isaiah and its incarnation in the life and teaching of Jesus of Nazareth.

It is worth noting that Christianity was made a world-wide religion by a representative of the enemies of Jesus. It was Paul the Pharisee, the answer to the prayer on the cross, who set it free from the ritualistic fetters which would have kept it a small sect within the Jewish religion, and planted it throughout the Roman empire.

We may therefore conclude that war is an acute social crisis, and as in all acute crisis experiences there are three possible outcomes according to the reaction patterns which dominate:

First, there may be no reorganization. The hatreds, the suspicions, the predatory interests, the racial prejudices, the narrow nationalisms which were responsible for this war may remain uncorrected and unalleviated. In that case there will be further wars and progressive disintegration and destruction. In that case many religions will appear spontaneously under the stress of human suffering. Many of these will be quite primitive in type and none of them will have power to win an inclusive loyalty or will reflect any general organization of society.

Second, there may be a social organization based upon the military dominance of some of the interests which have been responsible for the present catastrophe. The Germans and the Japanese will serve as scapegoats and the real evils will remain uncorrected. The resulting organization would then be of the type which in an individual is called "paranoid." The integrity of the organization would be maintained by repressive concealment devices backed by force, and organized religion, probably of a ritualistic variety, would be used by the dominant group to maintain the status quo. As in India, in China, in medieval Europe, religion would indeed be employed as an opiate of the people.

There is also a third possibility. We may be able to deal with the situation constructively and begin the herculean task of correcting the real evils, working toward the achievement of a new order of society which will represent the social solidarity of free men held together by faith and love. How we deal with the defeated enemy is likely to prove the acid test of our fitness for this task. It is likely to be the measure of the success we achieve.

BOOKS

The Most Needed Science

THE SCIENCE OF MAN IN THE WORLD CRISIS. *Edited by Ralph Linton. Columbia University Press, $4.00.*

SPECIAL students of anthropology and other social sciences will be chiefly interested in the first 200 pages of this rich symposium; the last 300 pages will appeal to intelligent readers with no professional commitment to these sciences. There is plenty of material for both. It would require a panel of experts to write an adequate review, but most of the suitable experts are among the twenty-two contributors to the volume.

"There is a fine irony in the fact that those sciences whose services are most needed in the present crisis are the youngest and least developed of all," says Dr. Linton in the chapter which opens the second part of the book dealing with practical applications of "the science of man" to the solution of current problems. This is not only a modest confession of the immaturity and incompleteness of the science in which he is a thoroughly mature scholar; it is also a discriminating comment on the role of science in the modern world. It is foolish to blame the present state of the world upon an over-development of science. It is wise to observe that at least

part of the trouble comes from the fact that the sciences of man have not kept pace with the sciences of things. And this is not to deny that there are some needs which no kind of science can satisfy.

The purpose of the book is to make some important bodies of scientific knowledge about man available where such knowledge can be put to practical use—that is, to those who are not themselves social scientists. The builders of the new world need to know the human material with which they have to work. "Anthropology," in the wide sense in which it is here used, is a synthesis of all the sciences that have man for their subject matter.

The technical part of the book is a report from the frontiers of research. Three of the first nine chapters deal largely with race—the validity and limitations of the concept, the biological and psychological criteria of racial distinctions, "organic plasticity," the results of racial mixture, the question of racial superiority and inferiority. While "pure" races do not exist, there are groupings that may properly enough be called races, but they are not rigid categories. Racial differences in personality and intelligence are "far from clear." The overwhelming weight of scientific opinion is that "differences in the behavior of various racial or national groups have not been demonstrated to be of biological origin."

There is a great gap here between scientific thought and popular belief. It has not been shown that the genes carry traits of personality or behavior. Even where there are obvious physical differences between racial groups, "the inference from physical to psychological differences is a highly dubious one," partly because "there has been no acceptable demonstration of any relationship between physique and personality within the normal range of individual variations." No mental tests yet devised can distinguish between genetic and environmental influences on personality organization. Such tests, therefore, cannot be made the basis for a "racial psychology." It has not been demonstrated that there are racial differences in intelligence and personality other than those produced by education and environment. Therefore: "Discrimination against minority groups on the basis of their alleged hereditary inferiority is completely unjustified. . . . The behavior of large national communities is to be ascribed to environmental factors (in the largest sense) and not to the germ plasm, which means that it may change with time and with new conditions. . . . Any hope that we may have of making our own democracy broader and more efficient rests not so much on an improvement in our 'stock' as on making available to the whole community the educational and economic opportunities which pave the way for fuller and richer living."

Perhaps I was wrong in saying that the first part of the book is addressed chiefly to professional anthropologists. Certainly these three chapters on race are important and intelligible reading for anyone who wants to live on good terms with his fellow men. Further, the chapter on "the concept of culture," in the form of a conversation among four anthropologists, a philosopher, a historian, a business man, a lawyer, a psychologist and a psychiatrist, is cleverly entertaining as well as scientifically enlightening.

Perhaps the impression that these early chapters were chiefly addressed to specialists was derived by dwelling too long on the one which discusses "the concept of basic personality structure," in an effort to decide whether the author's "new technique"—an integration of the anthropological and the psychological with copious appeals to psychoanalysis, which is his own special field—is as important as he thinks it is. The question is still open. Here the problem seems to be to discover what happens to an individual in a society (especially a primitive society, to simplify the study) besides the learning of the things that are definitely taught to him. There is an impact of "configurations of functionally interrelated culture traits," otherwise known as "institutions," in the course of which "the individual builds up a highly complicated series of integrative systems which are not a result of direct learning," and from this experience emerges his "basic personality structure." This may be just a way of saying that a society develops ways of living and that the young, besides being taught to hunt and fish and to perform the rituals of the tribe, must also become the kind of people who can live comfortably according to their society's ways of acting and thinking. From this we are brought at once to the proposition that religion (its "ideologies and methods of solicitation") is derived by "a process known as projection" from the treatment which a child receives from his parents. "Religious systems were replicas of the experiences of the child with parental disciplines." These, in turn, are determined by "the social organization and the subsistence techniques." This theory of the economic genesis of religion invites further scrutiny.

Later chapters apply the methods of the social sciences to the study of important present problems, and with little technical jargon. Dr. Linton's chapter on "present world conditions in cultural perspective" is a superb survey which contains enough substance for a big book, and is perhaps the high point in the whole volume. There is a comprehensive chapter on "world resources," proving that there are raw materials enough to last for quite a long time if they are used with any intelligence. A discussion of "population problems" gives not so bright an outlook. The world as a whole is not overcrowded now, but parts of it are and the rest may soon be unless there are checks. It took all the centuries down to 1825 to produce a world population of one billion, and this was doubled in the next hundred years. Asia is the only congested continent now. "There should be no serious problem for the Western nations unless political and religious leaders can persuade them to engage in a population race with each other or with Asia." The attitude of the Roman Catholic Church as an encourager of unlimited breeding is frankly criticized. There are discussions of problems and policies relating to India and to the American Indians. The treatment of the "colonial crisis" is judicious but scathing, as the truth about colonialism must be. One-third of the land area of the earth is colonial territory, and one-third of its population are colonial peoples. In spite of all that is said to the contrary, colonies *do* pay, both politically and economically. The section about American colonialism has, for the most part, been rendered obsolete by Philippine independence. The discussion of "minority groups" gives a clear analysis of this intricate topic. The final chapter is on "nationalism, internationalism and the war."

The intelligent reader who wants one substantial volume to absorb and brood over during a studious vacation may well take this with him—and bring it home for further study and reflection.

W. E. Garrison.

Books Received

Toward a Better World. By Ernest L. Lloyd. Community Church Service, Box 303, Hinton, Okla., 50 cents. This is not a book, in form, but a sheaf of about 25 mimeographed sheets giving plans, directions and materials for "an upper-room conference in a local church." The purpose of the conference is both educational and evangelistic—to teach the members of the church the principal themes of the Bible and the Christian

message, to train them as active personal witnesses for Christ, and to coordinate their efforts for the immediate winning of others. It is a carefully studied program which has been developed by the author through putting it into operation with many churches, large and small.

Footstool and Throne. By Ralph Francis Smith. Dorrance, $1.75. Verse such as anyone is entitled to write for his own amusement.

Trumpets of God. By N. M. Ylvisaker. Augsburg Pub. House, Minneapolis, $1.50. An urgent call, much in the spirit of Kierkegaard, to the confused and disappointed to face the facts of God, sin and life.

CORRESPONDENCE

Affirmative Religion Needed

EDITOR THE CHRISTIAN CENTURY:

SIR: "The hungry sheep look up and are not fed." Milton's complaint comes to mind upon reading the last sentences of Dr. Fey's article on "Youth for Christ." Endeavoring to feed some lambs I have been astonished at the lack of vitamins in the food offered. Conviction and enthusiasm are not manifest, although requisite if we would succeed in using "new channels of communication for preaching the gospel." Consequently, university lectures and church school literature lack nutriment. Concerning the resurrection we are told, "Something happened." Concerning Old Testament records, "Some people believe. . . ." The word "some" is not inspiring. The attitude is one of scholarly and consecrated skepticism.

If Christianity has a distinctive message, it is sublime enough to cause stones to cry out. If we have nothing unique to offer, why teach? If we do not know what we believe, it is wrong to teach. We can be both honest and broad-minded and yet positive in our teaching. Youth itself will provide the skepticism. We should be ready to give both ourselves and them reasons for whatever faith is in us. Young people have the weakness of immaturity: they need moral and intellectual support—not the raising of questions and stirring up of doubts.

Madison, N. J. FRANCES DOHERTY.

At the End of the Fosdick Era

EDITOR THE CHRISTIAN CENTURY:

SIR: In the June 20 issue you state in your editorial, "Dr. Fosdick Will Retire Next May," that his preaching was "at once ethical and strongly evangelical." That he was learned, brilliant and an outstanding leader in his day is true, but that the quality of his preaching was strongly evangelical is another matter. No man has done more to mold the thinking of the Protestant ministry today than has Dr. Fosdick. The leading denominations in America have never been less evangelistic than they are now. The message of its ministry has lost its appeal for the plain people and the church is losing members every year. If the announcement of Dr. Fosdick's retirement is a signal for personal appraisal, let it also be a signal for taking the blood pressure of modern Protestantism. It's getting mighty low, my brother, mighty low!

LaRue, Tex. WILLIAM E. HULL.

Ax-Grinding at Washington

EDITOR THE CHRISTIAN CENTURY:

SIR: Practically all of those who testified against peacetime conscription in the recent House committee hearings represented private organizations made up of rank-and-file citizens such as farmers, laborers, teachers and ministers. These groups have no ax to grind in the way of jobs. On the other hand, with a few exceptions, practically every proponent represented some governmental agency such as the war, navy or state department and spoke for groups which profit in power, fame and salary by an armed peace. The proponents' testimony was not disinterested, to say the least. The whole procedure was a case of bureaucracy against the people.

Norwich, Conn. GRAHAM R. HODGES.

The Churches Cannot Compromise

EDITOR THE CHRISTIAN CENTURY:

SIR: The governments of the victorious Big Powers may regard the principles which they invoked in calling on their people to enter this devastating war, and for which millions of lives have been sacrificed, as expedients. But the Christian churches cannot permit these principles to be regarded as expedients, which having served their selfish purpose can be discarded, without discrediting the faith they hold in the eyes of all people. The sacrifices made in this war impose on the Christian churches the most solemn obligation to resolve that these shall not be in vain. If the only results of the sacrifices are the aggrandizement of the Big Powers at the cost of any people's liberty, and the consolidation of such power through conscription, which means at the cost of their own peoples' liberty, then these sacrifices have been in vain.

New York, N. Y. FRANK A. SLOCUM.

Catching Up to Magna Charta

EDITOR THE CHRISTIAN CENTURY:

SIR: Apropos the discussion of the "Security Council" idea in Dumbarton Oaks, and whatever the same idea may be labeled in the final text of the San Francisco conference report, my research on the legal foundation for creating world order reveals the following:

In Section 61 of the Magna Charta as signed on June 15, 1215, King John agreed:

1. "That the barons may elect 25 barons of the kingdom, whom they please, who shall, with their whole power, observe, keep and cause to be observed, the peace and liberties which we have granted to them, and confirmed by this charter."

2. The 25 barons were authorized to select four of their number to check and report on observance of the charter.

3. If a charter violation pointed out by the four barons was not corrected in 40 days, then they were to "lay the cause before the residue of the 25 barons and they the 25 barons with the community of the whole land" were authorized to take possession and enforce.

4. This section also provided that unanimity was not necessary, but that the majority of the barons could act.

5. In McKechnie's English translation of the charter published in 1905 he placed section headings. For section 61 he used, "The Security or Legal Sanction."

Columbus, Ohio. SAMUEL S. WYER.

Letters Typical of Scores

EDITOR THE CHRISTIAN CENTURY:

SIR: You have never taken a more courageous position than in "So ODT Permits Worship!" It had iron in it. Your devastating logic, on the one hand, and the flagrant inconsistency of the current policy of the ODT relevant to ecclesiastical gatherings, on the other, should leave no question in the minds of Protestant churchmen as to the policy we should pursue toward the matter involved. Let's have more of this.

Trinity Methodist Church, Philadelphia, Pa. THOMAS A. BUTTIMER.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read your editorial, "So ODT Permits Worship!" You are dealing with a very vital matter. All you charge is substantiated in my own experience. Oklahoma had to forego our summer pastors' school because we did not want to lie, nor did we want to reduce our program from its customary high standard. Thousands of preachers and people are back of you. Take the lead.

Shawnee, Okla. WILLIS H. GERMANY.

NEWS *of the* CHRISTIAN WORLD

Anti-Protestant Violence Flares

Evangelicals in Mexico Suffer Attacks by Mobs Intent on Preservation of Roman Catholic Dominance

MEXICO, D. F., June 18.—New instances of physical persecution of Protestants by Roman Catholics provide further evidence that Archbishop Martinez' "medieval crusade" is bearing fruit. In Santiago Yepe, a village in Xocotitlan county, state of Mexico, Evangelicals were recently attacked by local Roman Catholics, dispossessed of their cattle and lands and forced to flee from their homes. According to a report based on an investigation conducted by the attorney general of the country and made public June 6, the fugitives fear that they will be prevented from returning and that their stolen homes, lands and other property will remain in the possession of those who have seized them.

* * *

Church Damaged During Union Service

An attempt to blow up his church with dynamite during a union service on April 25 is reported by Pastor Roberto Lara, of Leon, Guanajuato (the cradle of Synarchism), in a letter to *El Evangelista Mexicano*, official organ of the Methodist Church in Mexico. The service had already begun and Pastor Lara was preparing to read the Scripture lesson when two men, masked with bandannas and wearing dark glasses, entered and threw two homemade dynamite bombs into a back pew, which fortunately was not occupied. A member of the congregation seized one of the bombs, ran to the door and threw it into the street, but the other bomb exploded inside the church, leaving a huge crater in the floor. Some of the pews and the glass windows were destroyed, but nobody was hurt. There was no panic, and, with the room still darkened by a cloud of dust, the worshipers began to sing "Onward Christian Soldiers," to the amazement of a crowd of onlookers attracted by the explosion. Cries of "Chase those savages! Get those coward criminals!" came from the crowd, which was angered by the wanton destruction. But the Evangelicals finished their hymn calmly, then offered prayers of forgiveness for their attackers and quietly resumed the service. Many Catholics from the crowd, who entered to inspect the damage, stayed to listen to the message.

* * *

Pastor Lynched By Mob

On May 1, in Santa Maria Actipan, state of Puebla, Pastor Leonardo Tamariz of the Plymouth Brethren was lynched, his wife brutally beaten and a member of his congregation wounded when a Roman Catholic mob ran wild. Armed with rifles and pistols, members of the mob called in the small hours of the night at the pastor's house and forced him to go with them for an alleged "investigation" of an attempt to burn the Catholic church, for which the Evangelicals were blamed. While they were supposedly taking him to the mayor's office, they knocked Pastor Tamariz down and shot him. For many hours his body was left exposed in the street, the crowd chasing away his friends when they attempted to recover it. The mob had planned also to assassinate Dr. Juan V. Montiel, who runs a small dispensary in the village, but he had been called to a neighboring village to attend a sick person. Enraged by their failure to find him at home, the fanatics severely beat his wife.

* * *

Inspired by 'Reichstag Fire'

The mayor of the town, who apparently was involved in the plot, prepared a report saying that the Evangelicals had tried to burn the Roman Catholic church, and that the townspeople got out of control and took justice into their own hands. However, investigation disclosed that local Roman Catholics had decided not long before to replace the worn-out door of their church and had a new one already at hand. Then some kerosene had been smeared on the old door, a fire lighted and permitted to burn just long enough to smoke the timbers, thus providing the conspirators with a good excuse to accuse local Evangelicals of a plot. In other words, a village "Reichstag fire"! When an Evangelical delegation asked the regional military chief for protection, he retorted: "The blame is on you. Who told you to become Evangelicals? You had better have remained Catholics. I cannot have a soldier taking care of every one of you!" And he dismissed them.

* * *

Exhortation by Priest Blamed for Action

On May 28, in Santiago Yecha, Ixtlahuaca county, state of Mexico, a mob of Catholics led by Eulalio Pereda and Encarnacion Arreola gathered after mass and, armed with stones, clubs, machetes and guns, seized Pastor Vicente Garita, lynched him and Feliciano Juarez, his assistant, and blew up their homes with dynamite. The rest of the village congregation—about 20 families—fled into the woods before the fury of their attackers, who then destroyed or stole the fugitives' property. The state authorities, however, were quick to act this time, and arrested the leaders of the mob. A newspaper reporter who questioned them in jail wrote that the prisoners claim that they acted without knowing what they were doing, that they were drunk and very much excited by a sermon the local priest had preached against the Evangelicals.

G. BAEZ-CAMARGO.

Belgian Protestants to Join World Council of Churches

Headquarters of the World Council of Churches in Geneva has announced that the Union of Protestant Evangelical Churches of Belgium has accepted an invitation to join the council, which is now in the process of formation. Already a member of the council is the Eglise Chretienne Missionaire Belge, a small missionary church. Communions in the council now number 88.

Detroit Launches Interracial Church

Council Sponsors Project with Five Leaders—Aldrich Consecrated as Episcopal Bishop Coadjutor

DETROIT, June 23.—Detroit is to have an interracial Protestant church. After much planning, and with the sponsorship of the Detroit council of churches, a group of local church leaders will inaugurate on the first Sunday in July what is to be known as the "Church of All Peoples." It is described as an experiment in "practicing and encouraging Christian unity among people of varying national, cultural and racial heritage." Services of worship will be held each Sunday afternoon in the chapel of St. John's Episcopal Church. For the time being a staff of five Detroit clergymen, representing different racial and denominational backgrounds, will give pastoral oversight to the project. Sixty pastors and lay men and women stand as personal sponsors and supporters.

* * *

Oppose Peacetime Draft

Michigan was well represented in the hearings on proposed wartime legislation of peacetime military conscription just concluded in Washington, D. C. President William J. Miller, S. J., of the Catholic University of Detroit and Secretary T. T. Brumbaugh of the local council of churches left no doubt as to the convictions of their constituencies in opposition to such legislation. Local representatives of labor and of education also left testimonies against enactment of such measures during the war. Bishop Herman R. Page of the Episcopal diocese of Northern Michigan, speaking as an individual and as a chaplain of the last war, favored peacetime conscription.

* * *

Aldrich Consecrated as Coadjutor Bishop

Donald B. Aldrich, former rector of the Church of the Ascension in New York, who was for 29 months a navy chaplain in this war, was recently consecrated bishop coadjutor of the Episcopal diocese of Michigan. St. Paul's Cathedral was the scene of the colorful consecration service, in which Protestant, Eastern Orthodox and Jewish clergymen participated. Bishop Aldrich later addressed the annual ecumenical service of the Detroit council of churches on "Agreement in Christ." The service was held in Nardin Park Methodist Church. A substantial offering was forwarded from this gathering to the World Council of Churches.

* * *

Methodists Confer

Opposition to peacetime military conscription, to the granting of federal funds to non-public schools, to the liquor traffic and to the increasing use of tobacco was vigorously expressed in resolutions adopted at the annual session of the Detroit con-

ference of the Methodist Church held June 13-18 at Central Church here. Outstanding personalities at the conference were Bishops Arthur J. Moore of Atlanta, H. Lester Smith of Ohio and Arthur F. Wesley of South America, Dr. George A. Buttrick of New York and Rabbi Abba Hillel Silver of Cleveland.

* * *

To Start Bible Institute

Indicating the growing influence and concerted effort of conservative religious forces throughout the nation, local leaders of the "Christian Business Men's Committee" have announced plans for a "non-denominational" Bible institute for Detroit and have set up a board of trustees for the project. Roy L. Aldrich, minister of Central Presbyterian Church, and E. W. Palmer of Gratiot Avenue Baptist Church are named as president and vice-president respectively of the board, which is said to include 13 local ministers of various denominational connections and 8 laymen of the area. Thus the distinction between non-denominational and interdenominational alignments of religious forces becomes increasingly apparent in this as in other metropolitan communities.

* * *

Only 100 Japanese-Americans Attend Church

Approximately 100 persons of Japanese descent are known to be more or less regularly attending church in Detroit, according to a recent survey. Seventeen local churches report either nisei or issei or both in certain of their services and activities, with Methodists, Presbyterians, Baptists and Episcopalians sharing greatest concern for their spiritual welfare. The presence of 1,500 of these evacuees in the metropolitan area suggests that much needs yet to be done by the churches to assure these recent in-migrants of full integration into the community. The location of a Japanese Buddhist priest in an apartment house purchased as a center for Buddhist influence brings a new element into our city's already varied pattern of religious life.

* * *

And So Forth

The dedication of the magnificent Eighth Church of Christ Scientist at Grand River avenue and Evergreen completes the roll of nine Christian Science churches in the city free of debt.

Walter Kuntz, formerly of Winfield, Kan., has been installed as executive secretary of the newly organized Lutheran Service Federation of the Missouri-Wisconsin Synod churches of Detroit.

Reuben E. Nelson, executive secretary of the Detroit Baptist Missionary Society, will become general director of the Northern Baptist Convention's council on finance and promotion in New York.

Hillyer H. Straton has resigned as pastor of the First Baptist Church to accept the leadership of the First Baptist Church in Malden, Mass.

G. Curtis Jones of the First Christian Church of Washington, D. C., has become assistant minister of Central Woodward Christian Church, of which Edgar DeWitt Jones, who is about to celebrate the 47th anniversary of his ministry and the 25th of his activity in Detroit, is pastor.

T. T. BRUMBAUGH.

A practical manual for the returning veteran

GOOD-BY to G. I.

MAXWELL DROKE

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Federal Council Approves Charter

Executive Committee Urges Immediate Ratification by Congress of the San Francisco Document

NEW YORK, June 26.—Taking action within 24 hours after the close of the United Nations Conference on International Organization at San Francisco, the executive committee of the Federal Council of Churches today adopted a statement urging prompt ratification by the United States of the charter resulting from that conference. The complete text of the statement is as follows:

"The charter of the United Nations offers mankind an important means for the achievement of a just and durable peace. The new organization, projected after so great suffering and sacrifice of this world war, can help governments to join their moral and material resources in support of a system of world order and justice.

A Genuine Advance

"The churches of Christ in America have long held that nations can better serve God's purpose for the world as they are brought into organic relationship with one another for the common weal. The charter signed at San Francisco marks a genuine advance toward this end. It remains for the peoples to make the promise of the charter a living and growing reality. We believe the overwhelming majority of the people of our churches desire to see our nation join with other nations in a common effort to develop an international society free from the curse of war. We believe it is the clear duty of our government promptly to ratify the charter and thus to assure cooperation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security.

Many Criticisms Satisfied

"At the time when the Dumbarton Oaks proposals were before the country for public discussion the Federal Council of the Churches of Christ in America expressed the belief that 'the proposed organization, with such beneficial modifications as ought to result from further consideration by the prospective members, can be developed into one which will commend itself to the Christian conscience.' The charter of the United Nations embodies many of the changes recommended by thoughtful Christians of different communions for the improvement of the Dumbarton Oaks proposals. The humanitarian aims set forth in the preamble, the greater importance and increased functions given to the General Assembly and the Economic and Social Council, the concern manifested for human rights and fundamental freedoms, the moral sanction given to the decisions of the International Court of Justice, and the purposes to be served by the Trusteeship Council, together with the declared policy regarding non-self-governing territories, tend to bring the organization more nearly into accord with Christian principles of world order.

"We are aware of the need to develop the curative and creative functions of the organization. The best hope for the organization's success lies in building up as quickly as possible, during the period of relative military exhaustion, those methods of economic and social cooperation represented by the Economic and Social Council. Such cooperation over the years can prevent international tensions from becoming threats to the peace.

Still a Task for the Churches

"In many respects the charter will need continued improvement after it has been ratified and has become operative. To these improvements the churches and all men of good will must dedicate themselves in the coming years.

"However, the greatest obstacle to the charter's potentialities for good lies in the tensions, misunderstandings and still unbridged difficulties between the major powers upon whom the primary responsibility for maintaining peace at present devolves. There will be required of the peoples of the world and of our own nation a very high sense of responsibility and a will to peace to overcome the obstacles which the world still faces in achieving genuinely mutual relationships. There needs to be developed a clearer recognition of the principle that there is a common concern of humanity which takes precedence over the narrow interests of any nation or group of nations. A new will to collaborate must be born in the hearts and minds of men if the organization is to fulfill its purpose. Lacking such a will to make the machinery work, a better organization than that proposed in the charter would fail. There is no substitute for the will to peace and justice.

Moral Goals Must Be Attained

"Accordingly, we believe that a heavy responsibility rests upon Christians to help create an invincible determination to use fully the procedures provided by the charter. The peoples and governments need to commit themselves to the long and difficult task of attaining the moral goals set forth in the charter. Let the churches of Christ lead in making this commitment wholeheartedly!

"The will to cooperate requires, as its foundation, a new international morality. Without this, the structure of the peace will rest on shifting sand. The building of a better world order under God's providence requires better men and women. Herein is to be found the principal challenge to the churches. To establish a strong core of world-minded Christians at the center of the international life is the inescapable duty of the ecumenical church. To this end we need to intensify our efforts for Christian reconstruction and missions. We must increase our educational programs for training Christian citizens in their obligations in an interdependent world. We ought to help build the World Council of Churches into the living expression of God's will for the Christian community. Let Christian fellowship pioneer in international understanding and reconciliation, so that all of the family of nations may come to work together in harmony!

"The road to a better world order is long. The journey is arduous. Only God can assure its achievement. As we move forward we humbly seek his help."

J. HENRY CARPENTER.

Eisenhower Wins Britons' Hearts

He Becomes First American to Receive Order of Merit—Election Is First to Make Wide Use of Radio

LONDON, June 19.—General Eisenhower came to London famed as a military genius; he left not only a freeman on the rolls of the city but a man who had found his way into the hearts of our people. He became the first American (with the exception of Henry James, who had already been made a British citizen) to be awarded the Order of Merit. We had not thought of General Eisenhower as an orator, but we learned from his speech at the Guildhall that he is one who uses our common language with grace and force. "Kinship among nations," he told us, "is not determined by such measurements as proximity, size or age. Rather we should turn to those inner things . . . which are the real treasures free men possess. To preserve his freedom of worship, his equality before the law, his liberty to speak and act as he sees fit, subject only to the provision that he trespass not upon similar rights of others—for this the citizen of London will fight, and so will the citizen of Abilene."

* * *

Radio Plays Large Part In British Election

It is argued in *Time and Tide* that this election will be remembered as the first in which the technique of broadcasting assumed major proportions. The method is bound to give new and valuable means for the instruction of voters, who used to be dependent upon public meetings in the open air or in halls, upon local papers and upon the canvassers. And they usually went only to meetings of their own color and read the papers which favored their own party candidates. Now the voters can hear the case put from both sides, in the calm and critical atmosphere to be found around the family radio set. However, the technique does not permit the traditional heckling and answering of questions.

* * *

Russian Visitors, Canterbury Share in Orthodox Service

The Russian patriarchs who are visiting London in their golden robes and traditional headdresses took part in the Russian Orthodox Ascension Day service. The Archbishop of Canterbury was present in full episcopal raiment. In reply to the welcoming speech, Dr. Fisher pointed out that this is the first time an Archbishop of Canterbury has attended an Ascension Day service. "It is indeed a great moment in the life of the church of Jesus Christ," he declared. "It will be remembered that there has been for many years a strong desire in the Anglican Church for a closer bond of fellowship with the Orthodox Church, and the present interchanges between the two churches do not represent a sudden change."

* * *

Deplores Spiritual Vacuum In Europe

In a recent sermon Leslie Hunter, bishop

of Sheffield, called for new devotion to "Him who loved us" on the part of those who are conquerors so that the spiritual void left by the destruction incident to military victory in Europe might be filled. "A military victory," he said, "casts the devil out. But it leaves a void. . . . Men and women no longer know where they stand or for what they stand. They have lost everything that makes life, so that even victory and freedom regained do not quickly restore hope. This vast emptiness of which cities laid waste are an outward sign is a menace only less dangerous than the active evil of nazism."

* * *

Ten-year-old Parliament Is Ended

The Parliament which was elected in 1935 was prorogued June 16. The king's speech, read by the chancellor, gave thanks for the faith and courage shown by the people and their allies and spoke briefly of postwar problems. In the Commons, according to custom, members filed past the speaker, who shook hands with each in turn. It has been a Parliament to be remembered not only for its long life but for the action it was called to take in an awful moment to which heaven has joined great issues, good or bad, for humankind." Of those who shook the speaker's hand, 20 who have reached the age of 70 will not be seeking re-election; they include two well known Labor members, J. R. Clynes, once home secretary, and Will Thorne, popular member for Plaistow, East London. The new Parliament is summoned for Aug. 1.

* * *

And So Forth

Plans are before the Church of England to set up a new central college to provide women of good education with a first-rate theological and practical training.

There is prospect of a longer list of candidates in the present election than in any since 1929, when 1,722 were recorded. More than 1,600 were on the list June 18.

It is a lovely day in June. The month, however, has had some of its glories stolen by May; but it too has been filching from July the scent of the limes.

EDWARD SHILLITO.

Church Federation Leaders Protest Indiscriminate Bombings

An open letter asking that military authorities confine the use of bombing to military objectives in Japan and in Japanese-held territories was addressed to President Truman June 22 by 24 delegates attending the midwestern regional conference of executive secretaries of councils of churches and church federations, in session at Conference Point, Lake Geneva, Wis. Those who signed did so as individuals, not as representatives of any organizations. Their petition pointed out that such limiting of objectives would be in line with the President's recent statement that the United States does not desire the "extermination and enslavement of the Japanese people." Furthermore, it expressed the conviction that an assurance as to what manner of Asiatic political order both Japan and other Oriental peoples might look forward to would hasten the end of hostilities and enhance this country's moral leadership in social and political reconstruction throughout the world.

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on which you can sign the Petition to the President of the United States (see The Christian Century for June 27). All signatures must reach the office of The Christian Century, 407 South Dearborn St., Chicago 5, before that date if they are to be presented to President Truman. Hundreds have signed, and obtained the signatures of others. Have you?

DO YOUR PART NOW!

Honor Near-East College Alumni

Delegates Who Graduated from Church-Supported Schools Are Entertained by Dean Gildersleeve

SAN FRANCISCO, June 27.—Virginia Gildersleeve, one of the American delegates to the United Nations Conference on International Organization, was host June 20 to 29 graduates of American colleges and universities in the Near East who are here attending the conference. Dr. Gildersleeve, who is president of the board of trustees for the American College for Girls in Istanbul and a member of the joint board of the Near East College Association, had been greatly impressed by the work of her guests at the conference. The *San Francisco Chronicle*, reporting the luncheon, commented on the wide influence exerted upon Near East affairs by the graduates of these colleges, most of which are church-supported.

* * *

Four Colleges Represented

Dr. Gildersleeve's guests were graduates of such schools as Athens College in Greece, the American University in Beirut, the American University of Cairo and Robert College of Istanbul. Among those present were Faris al-Khouri, prime minister of Syria, who tells all inquirers that he is a Presbyterian; Charles Malik, minister to the United States from Lebanon; Hazim Atif Kuyucak, secretary general of the Turkish bureau of coordination; Fadhil Al Jamali, director general of foreign affairs for Irak; Ghasem Ghani, former minister of education for Iran; Sayyid Jamil Daoud El-Mussalmy, first assistant in the Iran ministry of foreign affairs; Sureyya Anderiman, confidential secretary to the president of Turkey; and George Cavounidia, chief of the press and information division of the Greek ministry of foreign affairs.

* * *

Protestant Leaders from Abroad Make Good Impression

San Franciscans as well as all conference attendants set a new valuation upon educational missions in China now that they have heard such delegates as Miss Wu Yi-fang, president of Ginling College, who holds one of the highest positions in the Protestant churches of her country. Heberto M. Sein, prominent Mexican Quaker, has impressed conference galleries and all delegates as a skillful interpreter and as a forceful personality. Prof. André Siegfried, an adviser to the French delegation, has availed himself of opportunities to study the local church situation. He is a prominent Huguenot and a member of the Academy of France.

* * *

Work of Woodrow Wilson Is Recalled

Eleanor Wilson McAdoo, only living daughter of Woodrow Wilson, has broadcast daily over a local radio station her impressions of the conference. She also brought to a close on June 17 a special vesper series on the conference which has been held in St. John's Presbyterian Church in Berkeley. After "Watchman, tell us of the night," Mr. Wilson's favorite hymn, had been sung, Mrs. McAdoo spoke of her father's devotion to the cause of world federation. She confessed that more than once she had feared that his ideals are again to suffer frustration in the present conference, but she feels that lasting good will result from the deliberations.

* * *

And So Forth

Mr. and Mrs. Jackson L. Webster are leaving for Alaska to resume their home mission work there after directing the two Presbyterian hospitality houses in San Francisco.

T. Z. Koo, adviser to the Chinese delegation, will address the interdenominational Chinese youth conference to be held at Lake Tahoe July 22-29.

Two Japanese pastors have returned to their posts—E. Kawamorita of the San Francisco presbytery to the Japanese Church at 1500 Post St., San Francisco, and J. R. Fujii, a Methodist, to the Union Church in Berkeley. Nisei are being encouraged to join local established congregations, but the older Japanese pastors naturally look upon such a movement without enthusiasm.

The Disciples convention in Santa Cruz is to be limited to five delegates from each church.

Robert Munger, who grew up in the First Presbyterian Church, Berkeley, has accepted that church's call to its pulpit. He succeeds Francis Shunk Downs, who has joined the United Presbyterian denomination and is to become pastor of its St. Paul's Church in Berkeley.

Methodists have acquired a conference ground on the California side of Lake Tahoe, and Congregationalists one on the Russian river near Cazadero.

Ilion T. Jones of First Presbyterian Church, Iowa City, Iowa, is to be professor of homiletics at San Francisco Theological Seminary, San Anselmo.

STANLEY A. HUNTER.

Will Serve Migrants

Vacation Schools Set up for Children of California Farm Laborers

LOS ANGELES, June 26.—Six or more vacation schools with recreation programs in which young people will assist are being planned by the Home Missions Council to serve families of migrant farmers in California during the summer. Although there are now fewer migrants here than in the "Grapes of Wrath" days, the fundamental problems—absentee ownership and industrialized agriculture—remain. It is reported that children as young as five years of age can be found picking figs and prunes perhaps ten hours a day. Because their mothers are too tired to cook properly for them, they are often given packaged food. Vacation schools wishing to send toys and children's books or craft materials for the summer program may communicate with Dorothy Davis, 3330 W. Adams Blvd., Los Angeles.

* * *

Negro Woman Leader Found San Francisco Hopeful

Speaking in Los Angeles recently, Mary McLeod Bethune, president of the Na-

tional Council of Negro Women and consultant to the world security conference in San Francisco, reported the effort of the conference as "one of the most forward steps toward the unity of the peoples of the world." What impressed her was the mutual appreciation of the different peoples. On the negative side, however, she pointed out that 750,000,000 colonial peoples are without representation there.

* * *

Albert Edward Day Undertakes New Preaching Task

On Sept. 1 Albert Edward Day will begin his new work as minister of preaching in a national mission under the Methodist Board of Evangelism with headquarters in Nashville. He terminated his pastorate at First Methodist Church, Pasadena, June 17. Dr. Day is to be editor of the *New Life Magazine*, a weekly dealing with Bible interpretation, prayer, health, personal counseling and the winning of others to the Christian life, which is to be issued as part of the mission campaign. He will also preach in the continuing missions, each perhaps three weeks in length, aimed at the unchurched in industrial areas, educational centers and rural communities, and in churches where the need is particularly urgent; and he will develop in the communities visited fellowships of dedicated persons as part of an "Order of the Living Christ"—a sort of Protestant Gideon band.

* * *

And So Forth

Walter Muelder, professor in the graduate school of religion of the University of Southern California, is to become dean of the Boston University school of theology. Dr. Muelder has been a vital reconciling force among us in implementing a Christian attitude toward labor and toward minority groups. He has been chairman of the Albert Schweitzer fellowship on the Pacific coast since its beginning.

"Critical Issues Now Shaping Tomorrow's World" is the theme of the 11th institute of international relations at Whittier College, in session July 3-13. Sponsored by the American Friends Service Committee, it numbers among its faculty Hubert Herring, professor of Latin American culture at Claremont College; William H. Chamberlin, journalist and authority on Russia; Chen Shou-yi, professor of Chinese culture at Pomona College; and Milton Mayer of the University of Chicago.

The Muriel Lester fellowship of one Los Angeles church has sent 11 packages of food to Philippe Vernier, Rue Wasmuel, Quaregnon, Mons, Belgium, to aid him in maintaining the three churches he has kept going during the years of nazi occupation among the miners whom he serves. Friends of this young spiritual giant will be glad to hear that his family of five are in relatively good health.

ALLAN A. HUNTER.

Russian Church Officers Pay Visit to England

A delegation of Russian church dignitaries, reports a *Christian Science Monitor* correspondent, spent 10 days in June visiting Anglican churches in England. They were guests of the Archbishop of York, and were received at St. Paul's Cathedral by the dean, Walter Mathews. The delegation was headed by Metropolitan Nikolai Krutitsky, who was the first to welcome the Archbishop of York on the latter's visit to Moscow in 1943.

Launch Fund Drive

Pittsburgh Clergy Get Early Start on November Community Project

PITTSBURGH, June 27.—Some 300 clergymen of the city gathered at the William Penn hotel June 25 to plan next November's united war fund drive, which will seek $5,000,000—an increase over last year's goal called for by additions bringing the number of agencies benefited to 82. Dr. John Baillie of Scotland, in this country for a speaking tour, addressed the meeting. Hugh Thomson Kerr, who has just resigned after 32 great years at Shadyside Presbyterian Church and now goes to Europe to study religious needs for his denomination, spoke for the clergy.

* * *

Evangelical Lutherans Exhorted To Cure Ills Left by War

J. W. Behnken, president of the Evangelical Lutheran Church, urged the 300 delegates from churches of his denomination in western Pennsylvania and New York, in annual convention here, to make their church a constructive influence in a war-torn world. "Experience teaches," he told them, "that war has a demoralizing effect. This war is no exception. We have read of barbarous atrocities abroad; let us not blink our eyes to the moral decay in our own country."

* * *

Community Church Services Inaugurated

From July 1 until Labor Day, 26 churches of Pittsburgh are uniting in the 28th season of Sunday evening community services. Among the preachers announced for the season are Bishop Edwin H. Hughes, Robert E. Speer, Edwin M. Poteat, Harry F. Baughman, Peter Marshal, Calvin Reid, Oscar Blackwelder and Ralph C. McAfee. The service at Carnegie hall will be assisted by what is said to be one of the best organs in the world; Walter H. Fawcett, organist and choirmaster at Christ Methodist Church, will have charge of the music. The final meeting, as is the custom, will consist of a Welsh song service, led by the local Welsh choir society.

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Points Way for South to Advance

Journalist in Commencement Address Urges Use of Own Resources—Arkansas Gets New Laws

MEMPHIS, June 24.—In his commencement address at the University of Mississippi, John Temple Graves, noted southern journalist, said: "The south must take seven chances to win prosperity and a top position in the nation's economic and political structure. These chances are: (1) Government subsidies on cotton must be ended; cotton must depend for leadership on lower prices, based on lower production costs. (2) Old ways of business must be abandoned; new techniques, developed by scientific research, both private and governmental, must be used to develop new industries founded on the south's resources. (3) The south must realize that it is a part of the federal union and make use of the benefits the government offers the states, such as federal aid in educational funds. (4) Southerners must develop new southern industry with southern capital. (5) The Negro must be given a chance to increase his consuming power, improve his health and habits, become a more valuable citizen by progressing 'on his side of the line.' (6) Southerners must have the courage to vote their political convictions, creating a two-party system which will make southern votes more sought after in the nation. (7) Southerners must be willing to buy southern products, employ southern services, patronize southern institutions and rid themselves of an inferiority complex about their products."

* * *

Arkansas Passes New Voting Laws

In Arkansas, 90 new laws became effective June 7. The most important of the acts are those governing marriage and taxes. Under provisions of the new marriage law, Arkansans must give three days' notice before they can get a marriage license or they will be subject to a fine of $100 to $500. Among the tax acts is Governor Laney's measure raising the homestead exemption from $1,000 to $2,000, saving landowners $9 a year in state taxes. The state inheritance tax has been lowered to 80 per cent of the federal levy, which is deductible under federal law. Arkansas voters will have to go to the polls four times for primary elections under a law separating federal and state primaries. Another law authorizes political parties to prescribe their own qualifications for voting in primary elections. These two acts were passed by the general assembly to get around a U. S. Supreme Court ruling that Negroes could not be prohibited from voting in federal elections because of their race; they will enable parties to prohibit Negroes from voting on candidates for state office.

* * *

Lane College Has New President

The selection of W. Y. Bell, Jr., of Atlanta, for the presidency of Lane College at Jackson, Tenn., is announced by Bishop J. A. Hamlett of the Colored Methodist conference of West Tennessee and president of the college's board of trustees. A 31-year-old native of Tennessee, Dr. Bell attended Lane College, Northwestern University, the University of Pittsburgh, Howard University and Gammon Theological Seminary. He has been active in youth work in Atlanta and taught in Atlanta University. He succeeds J. F. Lane, who died recently.

* * *

Rural Life Conferences Begin Operation

The Mississippi rural life conference organized last year is holding area conferences throughout the state in order to acquaint citizens with the purpose of the work and to get the program launched on an extensive scale. Speakers at Oxford on June 8 were Gov. Thomas L. Bailey, Frank R. Ahlgren, editor of the *Memphis Commercial Appeal*, and Hugh H. Bennett, chief of the U. S. soil conservation service.

* * *

History-Making Negro School Commencement Held

The first class was graduated from the Wren, Miss., Negro high school last week. That does not seem much of a story. But here is the background. As there is no state law providing rural high schools for Negroes, C. G. Hamilton, an Episcopal minister, put a bill through the legislature allowing this community to build a consolidated Negro high school. The white people of Wren realized it was not fair to use taxes from Negro landowners exclusively for the white high school and circulated a petition to establish the Negro school. A few objectors, including a rural Baptist minister, secured an opinion that such action was illegal. The community went ahead, and four years ago the school was opened. School buses for Negroes—probably the only ones in north Mississippi—helped consolidate several one-teacher schools with the new school.

* * *

And So Forth

J. B. George, for many years president of Mississippi Southern College at Hattiesburg, has become assistant director of Goodwyn Institute in Memphis. C. C. Ogilvie has been director of the institute, which specializes in adult education, since it was founded nearly 40 years ago.

H. H. Hill, superintendent of schools at Pittsburgh, Pa., and former dean of the University of Kentucky, has accepted the presidency of George Peabody College for Teachers at Nashville, succeeding the late S. C. Garrison, who died last January.

S. T. Byars of Rogersville, Ala., was elected moderator of the 1945-46 General Assembly of the Cumberland Presbyterian Church, succeeding I. M. Vaughn. Wayne D. Wiman has resigned as pastor of Morning Sun Cumberland Presbyterian Church, Memphis, to assume the duties of stated clerk of the General Assembly.

The liberal forces of Memphis have suffered a blow in the going of S. E. Howie from his seven-year pastorate at Westminster Presbyterian to Highland Presbyterian Church in Fayetteville, N. C. Dr. Howie has been a fearless and consistent champion of the oppressed. He declined the secretaryship of the Honolulu council of churches to accept the new charge. Negro citizens held a meeting at LeMoyne College and gave Dr. Howie a piece of luggage and a volume of letters testifying to his labors in behalf of better race relations.

W. C. Newman, pastor of Trinity Methodist Church, is the new president of the Memphis council of social workers. The writer, retiring president, dedicated the Jefferson Davis shrine June 3 and preached for First Congregational Church, Cambridge, Mass., June 10. The governor of Tennessee has commissioned him a colonel on his staff.

MARSHALL WINGFIELD.

India Deadlock Weakens

Philip Sees Prospect that New Political Alignment May Soon be Coming

TIRUVALLA, INDIA, April 3.—Several recent events point to the possibility of an early and satisfactory solution of the political deadlock in India. The visit of Lord Wavell, the viceroy, to London to consult with the British cabinet on political and military matters concerning India will, it is believed, yield good results. The formation, apparently with the approval of Mr. Gandhi, of a ministry in the Northwest Frontier Province by the Congress party under the leadership of Dr. Khan Sahib, the former Congress prime minister of the province, is an indication of a new spirit of cooperation that is coming over the leaders of the Congress now outside prison.

* * *

Expect Release of Prisoners

Further manifestations of this spirit are seen in the support given by the Congress party in Assam to the formation of a coalition ministry with the Muslim League. Consultations are now going on in the Central Provinces, Bombay, Bihar and Madras for the revival of Congress ministries or, if that is not possible, of coalition ministries. These events mark, in practice, a reversal of the policy the Congress adopted soon after war began, of relinquishing the responsibilities of government which Congress ministries had assumed in seven provinces in 1937.

It remains true that so long as many members of the Congress working committee are in prison, it is not possible for the party to review the situation and declare officially any new line of action. But hopes have recently been raised in many quarters that before long these leaders will be released.

* * *

East Asia Rises In Importance

A deputation from the churches of India to Britain and America may be sent in 1946, according to tentative plans made by the National Christian Council of India. It is also hoped that within a year of the end of the war an east Asia conference of Christian churches may be held. Out of this the permanent east Asia office of the International Missionary Council, which has long been discussed, may be formed. . . . Dr. B. S. Moonjee, a leader of the Hindu Mahasabha, recently conceded the right of Indian Christians to convert Hin-

dus if they desire, since Hindus reserve the same right concerning "our Hindu Christian brothers." But he voiced "a very strong objection to foreign missionaries' being allowed freedom to proselytize and thus disrupt our nation."

P. Oomman Philip.

The Church Roll

W. L. Scheding has taken a year's leave of absence from his pastorate at Mount Tabor Lutheran Church, Syracuse, N. Y., to serve as field secretary for the Lutheran Commission for Prisoners of War.

The Jewish Forum's Brandeis medals for this year have been awarded to Henry A. Atkinson, executive officer of the Church Peace Union, co-chairman of the Council Against Intolerance in America, chairman of the Christian Council on Palestine, and secretary of the Committee of the World Conference for International Peace through Religion; and to Maurice W. Caplan, an executive of the Bethlehem Steel Corporation credited with having Liberty ships named after Jews who merit mention in the annals of American history. The awards are made for "outstanding service to humanity."

William Keys, professor at Andover Newton Theological School, has been appointed youth secretary for the American Committee for the World Council of Churches.

Dr. Francis Wei, president of Hua Chung College in China, has been invited to accept the first appointment as visiting professor at Union Theological Seminary under the Henry W. Luce visiting professorship of world Christianity. The new chair will bring to the theological seminary each year a distinguished scholar from the younger Christian churches. It was established by Henry R. Luce, editor of *Time*, *Life* and *Fortune* magazines, in memory of his father, a student in the seminary class of 1895 and later as a missionary in China a leader in the development of higher education in that country.

William G. Clark-Duff, formerly moderator of the Brooklyn-Nassau presbytery (New York), died June 25 at the age of 56. He was born and educated in Australia.

John William Charles Wand, bishop of Bath and Wells since 1943, is reported by Religious News Service to have been nominated as Anglican bishop of London, succeeding Geoffrey Fisher, recently enthroned as Archbishop of Canterbury.

George Walker Buckner, Jr., editor of the Disciples' *World Call* and correspondent of The Christian Century from Indianapolis, will go temporarily to the Geneva offices of the World Council of Churches to assist in the development of the International Church Press and Information Service and other activities relating to rehabilitation of the Continental churches.

Winfield M. Cleaveland, synodical executive of the Presbyterian synod of Pennsylvania, died in Harrisburg June 24.

Murray T. Titus, associate secretary of the Board of Foreign Missions of the Methodist Church and for 33 years a missionary in India, will leave in September to join the National Christian Council of India, with which most of the Protestant churches of that country are affiliated.

Anthony Blacker Elliott has been elected Anglican bishop of Dornakal, according to Religious News Service. Dr. Elliott, assistant bishop of the diocese since 1935, succeeds the late Vedanayakam Samuel Azariah.

Yale Professors Issue Statement Against Conscription

A number of members of the faculty of Yale University have signed a statement opposing the enactment of peacetime conscription for military service. They base their opposition on the facts that conscription is only partial preparation for modern war, that it is most undesirable from the educational point of view, that it imperils rather than insures our security, that it jeopardizes our democratic institutions, that it means our country has given up the hopes expressed by our leaders in the Atlantic Charter, and that history gives little support for the argument that military preparedness is the "*only* means by which the peace and security of the nation can be maintained," as claimed by Secretary of War Stimson. They ask, instead, that the United States propose to the United Nations that conscription be abolished and that machinery be set up to effect the peaceful solution of differences between nations.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Betrayal from the East (RKO) *Melodrama.* Ex-soldier pretends to aid Japanese spies seeking plans for Panama Canal defense. Spots of narration by Drew Pearson try futilely to give authenticity to what is *just another clichd-ridden spy yarn,* playing up awesome picture of Japanese duplicity, brutality in America versus American gullibility before Pearl Harbor. M

Nob Hill (Fox) *Drama.* Still another glamorizing of saloons on early San Francisco's Barbary Coast, the story seemingly designed merely to use glittering sets and lavish color. *Unconvincing tale in elaborate frame.* M

Spotlight on Congress (March of Time) *Documentary.* Intimate shots show how legislation proceeds through Congress, what reforms have been proposed and why, with revealing sequences presenting typical tasks of representative congressmen. A *clear, comprehensive* picture of procedures probably unfamiliar to many citizens. M, Y, C

Those Endearing Young Charms (RKO) Laraine Day, Ann Harding, Bill Williams, Robert Young. *Drama.* In New York on furlough, aviator with reputation as philanderer meets girl whose defense he finds makes this affair one that will last. By expert, meaningful direction oft-done plot becomes a film for the most part *mature, intelligent.* M, Y

Wonder Man (RKO) *Farce.* Irrepressible Danny Kaye as twins—a smart-aleck, egotistical night club entertainer who is killed by gangsters because he witnessed a murder, and a shy scholar into whose body the brother's ghost returns to bring killers to justice. Technicolored fantasy with stretches of good satirical comedy, a world of clowning by hero in his own vigorous style. *Fun.* M, Y, C

BEST CURRENT FILMS

For Family: Here Come the Waves, Meet Me in St. Louis, Our Hearts Were Young and Gay, Practically Yours, Roughly Speaking, Sunday Dinner for a Soldier, The Three Caballeros, Thunderhead.

For Mature Audience: The Clock, Counter-attack, Music for Millions, None but the Lonely Heart, A Song to Remember, Thunder Rock, A Tree Grows in Brooklyn, To the Shores of Iwo Jima. 7-11-45.

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